

The Gospel and Present Day Idolatry

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It was in 1981 while I was still a priest that I first struggled with the question of the images. It was my initial attempt to practice what the Bible says on the issue. After I saw that the Second Commandment prohibits the making of graven images, I was convicted that I should remove the four statues in the main church where I served. The Archbishop called me to his office for an explanation. After a heated debate he told me emphatically that Canon 188 of the Catholic Church states, “The practice of displaying sacred images in the churches for the veneration of the faithful is to remain in force.” Although I was still not convinced that Catholic canon law overrode the law of God, I compromised because a devout Catholic threatened that my life would be in danger if I did not restore the statues of Mary and of the Sacred Heart of Jesus. It would be a few years before I was able to understand and actually live according to biblical truth.

The Idolatry of the Golden Calf

Everybody knows that the golden calf set up by Aaron was an idol, but most people do not realize that it was made intentionally to represent God (Elohîm) who had brought the people up out of Egypt. The Scripture states, “and he [Aaron] received them [the people’s golden earrings] at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and **they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.** And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, **Tomorrow is a feast to the LORD.**”¹ The Word of God also recounts that years later King Jeroboam, fearing that the people would return to Jerusalem, devised a plan “whereupon the king took counsel, and made two calves of gold, and said unto them [the people], **It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.**”² Both passages of Scripture make it clear that the people who made and used those images used them as images of the LORD God.³ But the Bible does not give God’s name to any image. The context shows that the people intended to use these images to represent *Elohîm*, who delivered them from Egypt. Every attempt to make a similitude of God by representing Him in some materialistic form is basically a practice of the same sin as making the golden calf.

The Second Commandment clearly states, “*Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.*”⁴

The making of idols is the primary issue in the Lord’s explanation of the Second Commandment in Deuteronomy 4:12-13 and 15, “*and the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded of you to perform, even ten commandments... Take ye therefore good heed unto*

¹ Exodus 32:4-5

² I Kings 12:28

³ Even though our English translations call the images “gods” with a small “g”, the Hebrew word used, *Elohîm*, is the same word that is elsewhere translated as God. For example, “*In the beginning God (Elohîm) created the heaven and the earth.*” (Genesis 1:1)

⁴ Exodus 20:4-6

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yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure....” The Lord warned His people to take heed of the sin of idolatry. That is the sin to which they would be most tempted through the traditions of the nations around them. They had seen no manner of similitude. All they saw was fire, darkness, and thick clouds, and nothing of which they could make an image of God. This was the Lord’s infinite wisdom in so designing the manifestation of Himself to exclude all graphic equivalence.

Image as mediator

Because Holy God is totally other and separate from His creation, to picture a created man and to label that picture with the name of the Creator is to produce an image that confuses the Creator with the creation. Pictures and images convey a subjective reflection to the one who sees them. Thus, both the artist and the viewer blend God and His creation into a single entity in the image. Any image of Christ—pictures, statues, videos, cartoons—confuse and obscure the distinction between God and His created world, thus they are deceptions.

Any purported image of “God” has the potential to become a mediator between God and man because the viewer may think that he now has more information about God or, at least in some measure, knows better who He is through viewing the image. In this type of supposed knowledge of Christ, the viewer is allowed to go on silently thinking his own thoughts unhindered by the transforming power of God’s written Word. Thus, the viewer’s mind continues to be conformed to the world by the created image and by his own subjectivity. In this type of imaginary knowledge of Christ, pictures of “Jesus” silently appeal to the emotions of the viewer; but they do not appeal explicitly to the mind in any presentation of the objective truth concerning the Lord.⁵ And even if in our modern media an image of “Jesus” is made to speak the Gospel, it gives a mixed signal because the words may be right but the image purporting to be Jesus is a lie. The thing is divided against itself and thus creates confusion because the mind and the senses do not agree. The written Word of God, however, addresses the mind, speaking truthfully to people by means of propositions, or clear statements, concerning who Christ Jesus really is.

Word totally adequate while visualizations delude

The Lord Christ Jesus said to His disciples, *“All things that I have heard of my Father I have made known unto you.”*⁶ Note that the emphasis is on hearing and from there to knowing. He reveals Himself in His Word that His own might know, *“what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.”*⁷ God’s mighty works are transcendent and show forth the inadequacies of the ways of man. Such is the copious revelation with which God has blessed His people. The Apostle Paul reminded the believers concerning Christ Jesus that in Him *“are hid all the treasures of wisdom and knowledge,”*⁸ and *“In him dwelleth all the fullness of the Godhead bodily. And ye are complete in him.”*⁹

⁵ Since such pictures lay a foundation for the pantheistic concept of “God” in the Church, it is no wonder the western Church is now being ravaged by the occult. Thus we are informed that, “Soaring Pagan numbers have churches worrying and calling for stricter controls on cult TV programs and films that celebrate sorcery like “Harry Potter,” “Buffy the Vampire Slayer” and “Sabrina the Teenage Witch.” 2003 Reuters Limited 6/20/03

⁶ John 15:15

⁷ Ephesians 1:19- 20

⁸ Colossians 2:3

⁹ Colossians 2:9-10

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To one who is in Christ, visualizations of Him are an abomination because they do not give a true and biblical understanding of who He is and how He works. They are fictions about Him—something one who is in Christ cannot long abide. Believers in Christ are “*His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*”¹⁰ To walk in those good works means that He will be shaping believers as they go, for they will be following the Lord Jesus Christ by walking daily with Him in the paths of righteousness that He has laid out for them. They know the voice of His Word and the voice of His Spirit and they will follow Him. This is the down-to-earth way that they know Him. Such experiential knowledge does not come by looking at some artist’s imagination of Him.

The Apostle John proclaimed that Christ Jesus is the only true God; therefore, we cannot use images to stand for Him.¹¹ John also shows in the book of Revelation how God ultimately will destroy all idolatry and all idolaters from the world. The Apostle Paul preached to the idolatrous people of Athens that it is perverse to think that God is like art that people imagine and devise to epitomize Him. He declared, “*Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device. And the times of this ignorance God winked at; but now commandeth all men every where to repent.*”¹² The Lord God patiently overlooked the idolater’s ignorance in times past, but now He commands everyone to repent of such idolatry. The same Apostle also explained how idolatry corrupts a man when he foolishly starts using images to stand for God, in fact, describing how idolaters, including the idol-makers, have corrupted the world, “*Professing themselves to be wise, they became fools, and **changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: Who **changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.*****”¹³

How shall the God of the Bible be known?

The problem is this: since all routes to God through mysticism and images end in spiritual death, how shall the God of the Bible be known? “*To whom then will ye liken God? Or what likeness will ye compare unto Him?*”¹⁴ The scriptural answer is unequivocal: “*be not conformed to this world: but be ye transformed by the renewing of your **mind**, that ye may prove what is that good, and acceptable, and perfect will of God.*”¹⁵

John 6:63 gives the Lord Jesus’ answer, “*It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*” The Apostle Paul elucidates further, “*But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the **minds** of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*” Again the emphasis is on delivering propositional information to the mind rather than addressing the emotions. The Apostle states of those in Christ that “*God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the*

¹⁰ Ephesians 2:10

¹¹ I John 5: 20-21

¹² Acts 17:29-30

¹³ Romans 1:22-25

¹⁴ Isaiah 40:18

¹⁵ Romans 12:2

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excellency of the power may be of God, and not of us."¹⁶ What image crafted in the cave of a man's darkened imagination can ever deliver "*the light of the knowledge of the glory of God in the face of Jesus Christ*"?

The Gospel is delivered in words that carry specific content that is either believed or disbelieved by the hearer. "*How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they **hear** without a preacher? **And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!***"¹⁷ And again, "*Faith cometh by hearing and hearing by the word of God.*"¹⁸

Catholic defense of idolatry

What the Archbishop insisted with me in 1981 is now delineated in the *Catechism of the Catholic Church* (1994).

"The Christian veneration of images **is not contrary to the first commandment which proscribes idols.**¹⁹ Indeed, the honor rendered to an image passes to its prototype, and **whoever venerates an image venerates the person portrayed in it.** The honor paid to sacred images is a 'respectful veneration,' not the adoration due to God alone." (Para. 2132)

They have clearly stated that God now approves image worship because the honor rendered to the image passed to its prototype. Indeed, in the same passage the *Catechism* states,

"Religious worship is not directed to images in themselves, considered as mere things, but under their distinctive aspect as **images leading us on to God incarnate. The movement toward the image does not terminate in it as image, but tends toward that whose image it is.**"

Supposedly, using images leads people to God; but whose image is it if it is not genuinely Christ's? To what end does the religious worship then go? The image itself cannot answer.²⁰ How is such an image—whatever its form—any different than the statue that the Athenians set up on Mars Hill "*TO THE UNKNOWN GOD*" nearly two thousand years ago? And how is this modern rationale different from the Israelites' worship of the Golden Calf?

Because images work as mediators, as the *Catechism* has pointed out, this means that the Church of Rome has admitted that it has many mediators, does it not? Yet the Bible states, "*There is one mediator between God and men, the man Christ Jesus.*"²¹ How shall the Catholic Church bring the message of one mediator, the man Christ Jesus, when they surround themselves with many purported mediators and point their faithful to them? Although the materials are now often film and electronics instead of wood and fine metals, are these modern image makers not like the idol-makers of old—ones of whom Isaiah says, "*a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?*" Since they have the Scripture in their hands, how is their anti-biblical rationale different from Jeroboam's?

¹⁶ II Corinthians 4:3-7

¹⁷ Romans 10:14-15

¹⁸ Romans 10:17

¹⁹ The Catholic Church puts the first two Commandments of the Decalogue together but splits the commandment on covetousness into two.

²⁰ In instances of recorded phenomenon of statues weeping blood, etc., the answer is that the demonic is being demonstrated as the end of the religious worship directed through them because their message consistently leads the observer away from the commandments of Scripture and the Gospel into Mary worship and penance.

²¹ I Timothy 2:5

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The basis for the Roman Catholic Church's claim that idol worship does not countermand the Commandment on idolatry is that "...in the old Testament, God ordained or permitted the making of images that pointed symbolically toward salvation by the incarnate Word: so it was with the bronze serpent, the ark of the covenant, and the cherubim."²² In citing the bronze serpent, the Ark of the Covenant, and the cherubim, the Catholic luminaries have made a serious error—for these items were neither images of God nor touted to be so. Regarding the bronze serpent, Matthew Henry points out that "It was God himself that devised and prescribed this antidote against the fiery serpents."²³ Since the Second Commandment was in force, clearly the Israelites were not to use the bronze serpent as an object of idolatrous worship, which later generations did, and for this reason God destroyed it.²⁴

The *Catechism*, however, continues to expand on the idea that images of "Jesus" point "symbolically toward salvation by the incarnate Word". But their argument fails to comprehend that God does not contradict Himself, so that making and bowing down—which means essentially rendering honor or "veneration"—to images of the Divine is still forbidden. Under the rubric of an historical authority for their position, they state,

"Basing itself on the mystery of the incarnate Word, the **seventh ecumenical council at Nicea (787) justified...the veneration of icons**—of Christ, but also of the Mother of God, the angels, and all the saints. **By becoming incarnate, the Son of God introduced a new 'economy' of images.**"²⁵

This paragraph of the *Catechism* stands in direct opposition to Acts 17:29-30 when it states that the incarnation of Christ brought in "a new economy of images" making it now permissible to have images of Christ. It countermands the Apostle Paul's preaching to the Athenians on Mars Hill on the very issue of idolatry—an incident that happened years after the incarnation of the Lord Jesus Christ. The Apostle stated, "*Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent....*" These post-Incarnation idolaters were commanded to repent of their idolatry and believe the Gospel. Except that the Catholic authorities count their human rationalization of greater authority than God's written Word, how else can they deny this command? If they remain adamant, what then does I John 5:21, "*Little children, keep yourselves from idols*" mean—particularly when we are speaking of images made to represent Elohim?

The Apostles went everywhere preaching that God sent His Son to save the world from sin, including idolatry and its consequences. The Apostle Paul states very clearly that the Lord Jesus Christ is now no more known after the flesh.²⁶ The Apostles, although having seen the Lord Jesus, never described what He looked like. They proclaimed what He said and what He did. They emphasized His death and resurrection, explaining what those events mean and how we must believe on His death and resurrection to be saved. They taught people that Christ Jesus Himself is the image of God in heaven. This is because God is only bodily portrayed in Christ Jesus the Lord, who is "*the express image of his person*"²⁷. The entire nature and character of God is shown forth perfectly in the Lord Christ Jesus. This is made clear by what the Apostles taught the Church.

²² *Catechism of the Catholic Church* (1994), Para. 2130

²³ Matthew Henry's commentary on Numbers 21:4-9 on BibleSoft 3.1 (1993-2000).

²⁴ II Kings 18:3-4. They use the same logic regarding the Ark of the Covenant and the cherubim.

²⁵ *Catechism*, Para. 2131

²⁶ II Corinthians 5:15-16

²⁷ Hebrews 1:3 "*Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.*"

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The Catholic Church's argument also sets aside the Gospel and has refused to acknowledge that salvation is through God's grace alone and received by faith alone—and it was as true for the Old Testament saints as it is today.

“He [Abraham] staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness.”²⁸

Abraham believed that God would deliver what He promised, and so was saved by faith because God accounted it to him as righteousness. This is the way believers have always been saved.

“Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification.”²⁹

The Gospel is *“the power of God unto salvation...for therein is the righteousness of God revealed from faith to faith.”³⁰* We receive this salvation through faith alone through the medium of the written Word of God, for *“faith cometh by hearing, and hearing by the word of God.”³¹* The Gospel is the power of God unto salvation when it is written, read, and spoken to one another. The power of the Word is that it is objective, rational, consistent truth rather than subjective speculations. *“The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”³²* Continually in the Old and New Testament are the commandment of God and the warning of God not to depict Him in a visual way. When Israel deviated from the written Word, a famine would come in the land. For example, *“Behold, the days come, saith the LORD GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD.”³³* In our day, if people accept the Roman Catholic rationalization for pictures and videos of “Christ”, they may think they have come to know Him or know Him better through the form of images and that their children might more easily be led to salvation through them. But in accepting such rationalization, they have entered into idolatry, which ever speaks only lies, while at the same time they have desecrated the very Gospel of God.

Idolatry within the church from early Christian history onwards

In the first two centuries of the church, Christians did not use images to represent Christ. During this infancy the early Christians would neither bow to the image of Caesar nor to any work of man's hands. They had no images, statues, or pictures; they well understood that the God they worshipped would never have accepted such an affront, for He alone is God. How then did idolatry come into the church? It was a process of time, indifference, ignorance and deceit. In the year 313 A.D., when the Roman Emperor Constantine declared Christianity to be the official religion of the Empire, pagans by governmental edict, and not regeneration, were declared Christians. Not knowing God or the Gospel, they flooded the church, idols in their arms, in their homes, in their minds, and in their hearts. Believers, however, opposed pictures and statues as representing Christ.

The controversy raged back and forth for several centuries, and there was much turmoil over the matter. In the midst of this battle, Pope Gregory the Great I (604) presented a seemingly innocent and compellingly plausible argument in their favor. He wrote to Bishop Serenus of Marseilles, who had

²⁸ Romans 4:20-22

²⁹ Romans 4:23-25

³⁰ Romans 1:16-17

³¹ Romans 10:17.

³² Hebrews 4:12.

³³ Amos 8:11-12

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destroyed the images in his diocese, “What books are to those who can read, that is a picture to the ignorant who look at it; in a picture even the unlearned may see what example they should follow; in a picture they who know no letters may yet read. Hence, for barbarians especially a picture takes the place of a book.”³⁴ Such carnal reasoning usurps authority from the Word of God. But in truth, if the illiterate cannot read, they can certainly “hear” and “*faith cometh by hearing and hearing by the Word of God,*” because “*it pleased God by the foolishness of preaching to save them that believe.*” Then in the year 754 A.D., a large council of bishops declared that such pictures are not biblical and therefore are not acceptable in the Church. Twenty-three years later however another council of bishops reversed that teaching. The Second Council of Nicea, which met in 787 A.D, required the use of pictures and statues as signifying Christ. This inexcusable idolatry of the Roman Catholic Church led into the Dark Ages. When the Reformation came, and with it the true Gospel, there was also a condemnation of the evils of idolatry. To escape idolatry, many people left the Catholic Church, and Bible-based churches sprang up in many countries. John Calvin, one of the leaders of the Reformed churches at that time said, “Everything respecting God which is learned from images is futile and false.”³⁵ It is as true today as it was then, videos and movies notwithstanding.

The Present Day

While many Christians today say that they do not worship images, they do in fact give them credibility by even frequenting events that feature images of Christ, or by having them to display as a symbol of their religiousness, or using them as reminders of the Lord Jesus Christ, or using them to teach others about Him. Such activity is neither worshipping God “*in spirit and in truth*”³⁶ nor proving “*what is that good, and acceptable, and perfect will of God*”³⁷ because it sets itself up directly against the Bible. Those who love God will obey Him by worshipping as He commands and by using His method of spreading the true Gospel.³⁸

The commandment of God against idolatry is for the good of mankind because God’s Law is Christological, pointing to Christ Jesus the Lord. In the Old Covenant, the Law was written on tables of stone. In the grace of the New Covenant, the Law is written on the hearts and in the minds of God’s covenant people, “*this shall be the covenant that I will make with the house of Israel; after those days,*

³⁴ Ep. ix, 105, in P. L., LXXVII, 1027 [http://landru.i-link-2.net/shnyves/Catholic Tradition_art.html](http://landru.i-link-2.net/shnyves/Catholic%20Tradition_art.html) 3/15/04

³⁵ John Calvin, *Institutes of the Christian Religion*, in *The Library of Christian Classics*, John T. McNeill, ed. (Philadelphia: The Westminster Press, 1960) Vol. XX, Book I, Chapter XI, §5.

³⁶ John 4:24

³⁷ Romans 12:2

³⁸ One of the Papacy’s furious complaints against the Paulicians (later called Albigenses) from the ninth century on was that they used only the Scripture to convert people from paganism and Catholicism, both groups heavy users of idolatrous pictures and statues. Both Catholic and Protestant sources record that all across Europe from Bulgaria to Gascony in southern France and beyond, uncounted numbers of people responded to the Gospel given from the Scriptures. This first missionary work was done primarily by the Paulicians, who established sixteen major churches from Bulgaria to the Pyrenees. Through this effort the seeds of the Reformation of the sixteenth and seventeenth centuries were sown. See George Stanley Faber, *An Inquiry into the History of the Ancient Vallenses and Albigenses* (London, 1838; re-printed Dayton, OH: Church History Research & Archives, 1990) pp.51-66. See also Sir Samuel Morland’s *The History of the Evangelical Churches of the Valleys of the Piedmont* (London, 1658) Reprinted by The Baptist Standard Bearer, Inc., #1 Iron Oaks Drive, Paris, AR 72855 ISBN 1-57978-541-7. Morland was sent by Oliver Cromwell to Geneva to bring back a report regarding the persecution of the Vaudois in order that Cromwell might put pressure on other Protestant civil states to cause the Catholic Church to cease and desist in persecuting them because they would not ascribe to unbiblical Catholic rituals, including idolatry. Morland was able to obtain possession of several of the ancient original documents of the Vaudois that laid out the reasons why they had never and would not now accept the unbiblical practices of the Roman Church. Morland deposited these valuable documents in the Library of the University of Cambridge in April, 1658. They have since gone missing.

saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”³⁹

Image Breakers and Revival

The Apostle Paul was stirred to righteous anger against the use of images. Many of the major men of revival in the Bible, such as Moses, Elijah, Josiah, and Hezekiah were image breakers. Isaiah and Elijah mocked images and those who made and used them. Continually in the written Word, God commanded the Jews to destroy graven images. It is the Lord’s final commandment given through the Apostle John, *“Little children, keep yourselves from idols.”⁴⁰* It is the glory of the Gospel which gives the best account of the true God and provides the best vantage point for our discerning the living and true God. The Catholic Church, however, keeps its members suspended above the abyss of everlasting darkness and death. For the Catholic there is no once-for-all finished atonement upon which one repents and believes, which brings direct access to the Father in Christ Jesus. Instead there are images, statues, relics and rituals. But biblical spiritual power can never rest with anything that has been attained in the natural order of things. Its spiritual vitality is solely in Christ Jesus by the Holy Spirit. The spirit of biblical faith is the person-to-person confrontation of the believer with Christ based upon direct conviction by the Holy Spirit.

What Then Should One Do?

What then should a sincere Christian do today? Idolatry is one of the sins for which Christ Jesus died. He offers forgiveness. Repent of idolatry and seek God’s forgiveness. Believe God and do what His Word commands. The Bible tells us to *“flee from idolatry.”⁴¹* Seek fellowship with people who do not use idols. *“Neither be ye idolaters, as were some of them; as it is written, the people sat down to eat and drink, and rose up to play.”⁴²* The treasure of the true knowledge of God comes from the written Word, the Bible, and it is loved out through the power of His Spirit. It is important to faithfully study the Bible, trusting the Holy Spirit to give biblical knowledge of the Father, Christ Jesus and the Holy Spirit Himself.

What will be our response to divine revelation of the person of Christ? Surely it is that we should *“abound in hope, through the power of the Holy Ghost.”⁴³* God makes known the Person and the excellencies of Christ Jesus impacting the hearts of His own with what He bestows on them in faith. The convincing work is the Holy Spirit’s work. He can and does so, effectually, and none but He can open the heart. He silences the objections and prejudices of the world against the Gospel. He will do this by applying the truths of God to our minds so as to convince us with the evidence that we are sinners and cause us to feel the conviction that leads to faith. The result is to cause us to believe on Christ Jesus alone, as He is revealed in Scripture, and to come to God in that true worship that equips us for a closer and deeper fellowship with Him. *“And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.”⁴⁴* ♦

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³⁹ Jeremiah 31:33

⁴⁰ I John 5:21

⁴¹ I Corinthians 10:14; II Corinthians 6:17

⁴² I Corinthians 10: 7

⁴³ Romans 15:13

⁴⁴ II Corinthians 9:8

For the writing of this chapter and the section on the history of idolatry in particular, I am greatly indebted to Pastor J. Virgil Dunbar. He has written a book on this topic, *Christ Can’t Be Pictured--God is not like Art*. Contact him by email at VDunbar@aol.com or write to Berean Beacon, P. O. Box 192, Del Valle, TX 78617.